

THE
DESOLATIONS

OF A
Popish Succession.

694.c. 11
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A
DISCOURSE

SHEWING,

I. That Popery would be the certain Ruin of all the valuable Branches of our Secular and Religious Happiness.

II. That this compleat Ruin must come with any Branch of a Popish Succession, and gain an everlasting Settlement.

III. That no Pretence of Indefeasible Right, allowing it in any tolerable Sense, will by any means vindicate us to pull so great a Ruin upon our selves.

Written in Compassion to the disaffected Protestants, that they may not dash themselves against the Laws.

By a Citizen of EXON.

Remember this, and shew yourselves Men, II. xlv. 8.

L O N D O N :

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THE FOLLOWING

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Protestant Religion, of our Liberties, and Religious Rights.

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By a Citizen of London.

Printed by J. Sturges, at the Sign of the Anchor, in St. Dunstons Church-yard, near the Temple.

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[Price 2s. 6d.]

T H E
P R E F A C E.

*HO' it belongs to Lawyers and Statesmen to
T study Politicks; yet 'tis every private Man's
Duty to be well satisfy'd about the Oaths he
takes, and to be able to give a Reason of
that Satisfaction to others, if call'd thereto.*

*'Tis here only design'd to give the Scheme of that Ar-
gument, which 'tis suppos'd must go upon, that under-
stand the Truth of Protestant Religion; and to point
at a few Books written in our own Language, to draw
the Reader to give himself more full Satisfaction about
the Branches of the Argument here touch'd upon.*

*Tho' the Argument here is managed upon some Sup-
position of uninterrupted lineal Succession; yet what
the Author's Sentiments are about the most common
Ground upon which the Pretence of such Notion of Suc-
cession is built, has been briefly discover'd in a Preface
to a Discourse, entitled, The Dissenters Joy for the
Preservation of the Church of England, lately pub-
lish'd in Exon.*

*'Tis a strange Thing, but certain in the Experience
of many, if a Man writes but a few Lines in De-
fence of the Government we live under, he does but*

The PREFACE.

the more expose himself to the Resentments of man about him, who yet take the Oaths to the same Government; to such we will say, Si quid nostri rectius istis candidus imperti; if they don't like our Argument, let them give us a better, and we will be thankful.

If this mean Discourse may help unite us in Zeal for our common Protestant Religion, and the Protestant Succession, its only Defence, and reconcile us all to our true Happiness, he that writes and he that reads will rejoice together.

P R E F A C E



T H E

THE
Desolations of a Popish Succession, &c.

DANIEL xi. 31.

And shall take away the daily (Sacrifice) and they shall place the Abomination that maketh desolate.



THESE Words are spoken immediately of *Antiochus Epiphanes*, the great Enemy of the pious *Jews*: He put down their Jewish Worship, and set up the Image of *Jupiter Olympius* in the Temple. Some think 'tis that Image is here call'd the Abomination, &c. because *1 Maccabees* i. 54. that Image is call'd *Βελλουγματος εικονιστας*, which is the very Phrase here used. Some think the Phrase takes in the *Syrian Army* which prophand the Temple, and made the Land desolate.

This Prophecy has a farther Prospect, even upon the Desolations made by the Great Antichrist in the Christian Church; for 'tis evident, his Character in *2 Thess.* ii. 1, 2. is borrow'd from this Chapter, as you'll see by comparing the 36 Verse of this Chapter with *2 Thess.* ii. 4. And whereas the Apostle stiles Antichrist the Man of Sin, that also is the very Character of *Antiochus*, *1 Mac.* ii. 26: as a learned Man observes, by comparing the

* *Manton* on *2 Thess.* p. 67 and 81.

Originals:

Originals: And if we consider how *Antiochus* destroyed the Jewish Worship, and set up horrible Idolatry in GOD's Temple, and made cruel Havock among the Jews by Massacres and Martyrdoms; one can hardly forbear to think, the Romanists have been over-rul'd to preserve the History of *Antiochus*, as a Glass to see their own Faces in.

'Tis a Truth as clear as Noon-Day, if the Revolution and Protestant Succession had not taken Place, we should have had, now full among us, the Abomination of Idolatry, and the Desolations of Popery; and nothing in Prospect but an everlasting Enrail of all manner of Miseries, pinn'd down upon us by a Line of Twenty Popish Princes, beyond which we could not have seen the least gleam of Light, or hope of Deliverance.

If therefore any Protestant is cold in Zeal for the Memory of the one, or the Defence of the other, surely he must have forgot what Popery is, and would be to England, or must need some fresh Demonstration to convince and awaken him.

'Tis upon this Point partly the Cause turns between us and the Disaffected. Is Popery a tolerable Evil, that for the sake of a pretended indefeasible Right, we ought to dig down our Walls to let it in? Or would it be so compleatly our Ruin, that no Notion of indefeasible Right will warrant us to venture upon so great a Ruin, even supposing there were some Pretence for such a Right in an ordinary Case? I have else-where, in few Words, confuted and exposed the Pretence to such a Right; I shall now argue upon the Supposition of it, I mean of any tolerable Notion of it.

I shall shew,
First, That Popery would be the certain Ruin of every Branch of Humane Happiness to a Protestant Kingdom.

Secondly, That this Ruin must come with any Branch of a Popish Succession, and gain an everlasting Settlement.

Thirdly, That the Notion of Hereditary Right, allowing it in any tolerable Sense, will not vindicate us in pulling upon our selves so great a Ruin.

Fourthly, I shall conclude with Inferences suitable to the Day and the Times.

Discourses about Popery are look'd upon coldly, as Matters that don't concern us, when we seem out of Danger; but surely Perjury and Rebellion, and the Confusions among us are dangerous Diseases, cheaply cur'd, if to read a little about Popery will help towards it. 'Tis no pleasant Thing to see so many of our Fellow-Subjects dashing themselves against the Laws of their Country, with no Principles in their Minds, but such as tend to Confusion and Ruin.

First, I am to shew that Popery wou'd be the certain Ruin of every Branch of Humane Happiness to a Protestant Kingdom.

1. It would be our secular Ruin, and destroy every Branch of our temporal Happiness.

2. Our spiritual Ruin, that is, of all the Matters that concern our Souls, and our eternal Felicity.

1. Let us consider what 'twould make us, as to all temporal Blessings, a Nation ruin'd and undone. Suppose the best Frame of Civil Government exchange'd for the worst, the Rights and Repose of our Kings destroy'd, and the Foundations of civil Peace and good Order overthrow'd, our Trade ruin'd, our Riches exhausted and drain'd; every Man's Property destroy'd, our Persons enslav'd, and our Lives continually expos'd to Death, and all manner of Cruelty; and to all this, added this sad Aggravation, to have no hope ever to see Things otherwise: Would not these Things make us truly and deplorably miserable, and as to all the valuable Blessings of Life undone?

First, Then, let us consider what would become of our Civil Government and Laws under Popery? Our limited Monarchy must be exchange'd for the absolute Will of an uncontrollable Tyrant, whose Lusts must be our Laws. The Schemes of many Protestants have run this Way for this Hundred Years*. Who can imagine with what View the Book of Sports was brought in the first or second Time, but to debauch the Nation, and dispose them for Slavery? Long ago Attempts was made to raise Money without Acts of Parliament, which was the very Step by which the Liberties of France were overthrow'd. How did our Pulpits sound with these Notions, and all

* See High Church Politicks, *per totum*.

sober Principles of Liberty were exposed as Republican and Rebellious? King James II. set up a dispensing Power, and openly avow'd and declar'd for absolute Will and Pleasure. The Pretender was expected to come in upon the Scheme of his pretended Father, and Father's Friends, who were against his Exclusion; neither has any Thing appear'd, but that he was to begin where the other left off. There is no one Branch of a Popish Line, but have been bred up in absolute and despotick Principles. 'Tis the very Principle and Tendency of Popery, which is Tyranny in the Church, to promote Tyranny in the State; it has been the Way of that sort of Clergy to flatter Princes, and help 'em into arbitrary Power over Mens Bodies, to procure thereby a Lordship over Mens Consciencés to themselves. The Interest of the Romish Church will require all Checks upon the Prince's Power to be taken down, these being the main Bulwark against the Change of our Religion, and Popery will dispose Men to submit to this. They that have given up their Souls to Slavery, will easily yield their Bodies; the Coronation, or a Thousand other Oaths, will no more hold a popish Prince, than a Thread others; therefore if ever a popish Succession takes Place, *Conclanatum est*; date the Downfal of our excellent Government from that Era.

Secondly, Popery is so inconsistent with the Rights and Repose of Kings, especially if they to any degree slacken their Zeal against Heresy, that none that love Kings can love that. 'Tis known our National Religion is founded upon taking down the Pope's Supremacy, and setting up the King's alone. Here our Reformation began. This is put into our Laws and Oaths Ecclesiastical and Civil, and into our Prayers. This Power must be pluck'd from the Crown to strew the Way for Popery. This Corner-Stone must be dug out. Thus many Protestants have been zealous for the Cry of Moderation, so that some have declar'd we shall never be well 'till the * Oath of Supremacy is taken away; besides the late Conteſts and Struggles that have tended this Way, 'tis brought into our very Healths; the People are innocent and know not, but their Leaders know what they mean. If the

* Thorndike, &c. See Baxter against Revolting to Foreign Jurisdiction.

National Church is above the King, down goes the King's Supremacy: If 'tis the Catholick Church is above the King, in comes a foreign Jurisdiction. And this Catholick Church, that must be thus above the King, is not to be made up of foreign Protestant Churches, except they be Episcopal; but the Romish are true, tho' corrupt, Parts of this Catholick Church.

It would be too long to enter into the Detail of particular Rights, when all must depend upon the Pope, and his sworn Vassals the Clergy; who Interdict Kingdoms, and absolve Subjects from Allegiance at pleasure. When Pope Innocent received Grosbeard's Letter, in the Reign of King Henry III. says * *Matth. Paris*, the Pope declared with Indignation, *Is not the King of England our Vassal, our Slave, and our Lacquey, whom we can, at our pleasure, correct and imprison, and put him to utter Shame?* 'Tis not insulting crown'd Heads, 'tis not disturbing their Government by Rebellions and Seditions contents them, but deposing and murdering them if they do but favour Heresy. If they do not come into their Priests Measures, and run their Length; And thus have they treated Kings off their own Communion, and thus their Principles answeredly defend, † and their Practices have been answerable.

The Pope told King John III. by Pandolphus, to the King's Face, ‡ *This holy Church was ever wont to correct Princes that have been disobedient to her; and declar'd to the Kings, he forgave all their Sins that would, in his own Land, rise up against him.* He encourag'd the French King to make War upon him from Abroad, while he encouraged Rebellion at Home, and never left to embroil and distress him, till he had forc'd him to surrender the Crown and Dominions of England to the Pope for ever, to be after held of the Pope in Fee, as his Vassal. **

Another famous Instance you have of Becket. This Prelate, after many Instances of Insolence and Contempt to Henry II. and moving War from Abroad, was, upon occasion of some angry Words drop'd from the King, murdered, but not by the Kings Order, or with his

* *Matth. Paris ad Ann. 1253, p. 872.*

† See *Proofs in Du Moulin Phil. Anglic. and others.* **

‡ *Weekly Pacq. Vol. 3. 274.*

** See *Fox's Acts and Mon. Vol. 1. and Matth. Paris, 1233.*

Privacy: * However, the King was forc'd in Penance to go bare-foot to Becket's Tomb, and there to be whip'd on his Knees, by the Monks of Canterbury, with Eighty Three Lashes, having been served so several Times by the Bishops before, and moreover to yield and answer to many solemn Articles to encrease the Pope's Power, before he could receive his Absolution.

Pope Adrian IV. made the Emperor Frederick hold his Stirrup, and then quarrell'd with him for not holding it right.

Pope Alexander III. made the same Emperor lye down while he trod upon his Neck, insulting him with the Text, † *Thou shalt tread upon the Lion and the Adder.*

And when the Pope had crown'd the Emperor Henry VI. with his Foot he hit off the Crown to the Ground.

‡ *Why was that, saith Cardinal Baronius, but that it might remain fix'd in the Emperor's Mind, that it lyeth in the Pope's pleasure to give or take away the Crown, if there be Cause for it.* Thus do they make Footstools of Kings, and Foot-balls of their Crowns; and to kiss the Pope's Foot is an Honour to Kings and Emperors.

'Tis observable what Noise *Leſſy*, and Writers of his Spirit, make in all his Books about Rebellion and Killing of Kings, when all their Scope was to bring in a Succession, whose Religion avows Rebellion and Killing of Kings, as their solemn Principle. * Bp. Jeremy Taylor gives us a Catalogue of Twenty of their best Authors that defend it; and a learned † Author tells us, that History relates of Twenty Kings and Emperors that have been murder'd, depos'd, or excommunicated (which is in order to it) by the Pope's Means. ‡ And that Instance which furnishes Occasion for *Leſſy*'s, and so many other Clamour, was in the strongest Terms oppos'd and protested against by those he charges with it ††; while it is

* See this Story at large, Reflect. on Rom. Dev. p. 186 ad 117.

† Pl. 91. 13. Reflect. on Rom. Devot. p. 207.

‡ Greg. de Vall. Toler. Bellar. Suares, Salmeron, Serarius Molina, Emant. Sa, Azorius, Marcinus de Rius, Lessius, Geser, Becanus, &c.

** Bishop Taylor's Serm. 5 Nov. p. 195, 196.

†† Manton on Theſſ. p. 87.

‡† See Appendix to Conform. Plea for Nonconf. Part I.

known

known it was industriously promoted and agitated by Men of those Principles they strive to bring in, as appears by much Evidence, besides what *Du Moulin* relates in *Philanax Anglicus*.

* *Father Creswell* affirms, that the whole School of Divines teach, and 'tis a Thing certain, and of Faith, That any Christian Prince, if he manifestly falls off from the Religion of the Cathlick Roman Church, doth, by the Law of GOD and Man, fall from all Power and Authority, and that before the Sentence of the Pope deliver'd to him; and his Subjects may and ought to cast him out of his Power. Our † Authors are full of Quotations to prove that this is their Doctrine: And this indeed is soft Doctrine, in comparison of that of *Mariana*, vindicated by many; who not only teaches to kill Kings, but how to do it by poisoning the Chairs they sit upon, or the like.

‡ *Du Moulin* tells us, out of the Epistle of *Gregory I.* that when *Phocas* had dethron'd and murder'd his Sovereign, the Pope applauds his Piety and glorious Deeds, and tells him, Heaven and Earth rejoice at what he hath done. When *Henry III.* of France was slain by a Dominican Friar, Pope *Sixtus V.* made a solemn Speech in applause of it, which is to be seen at large; wherein he exalts in above the Skies, and says, *It is a Mystery little less than the Incarnation of the Son of God.* *Henry IV.* of France had a Bull issued against him, and his Murder was three several Times attempted, and the last Time effected by *Re-villac*; and we are told, out of their Histories, that he was an hearty Papist, and a Persecutor of the Protestants, but this could not save him **.

And when the †† Powder Plot was in Consultation, it was a solemn Determination, that they might destroy Catholicks with Protestants for the Good of the Roman Church. And when *Garner* came to die, he was so far from repenting of his Design to blow up King and Parliament, that he thought there was Merit enough in that one Action to atone for the Sins of his whole Life ††.

* *Stilling. Rat. Acc. p. 354.*

† See *Prideaux Higgaion. Moulin Phil. Anglic. Foulis's Hist. of Rom. Treasons.*

‡ *Du Moulin, p. 78.*

** See *Fulfilling Scripture, p. 303, 304.*

†† See *Prideaux Higgaion.*

‡‡ See *The Case of Protestants under a popish Prince, p. 18.*

The Pope's Bull to raise Rebellion against Queen Elizabeth, the Attempt of *Parry* and others upon her Life, consequent thereupon, are Things well known. While Popery is thus fatal to the Rights and Repose of Kings, and even to their Lives, 'tis the greatest Hypocrisy for these Men to talk of their Loyalty and Love to Kings, when the Consequence of their Principles must make their Kings but Tools and Vassals to Rome; and to hold their Crowns, their Repose, and their Lives at Romish Mercy.

2. If Popery uses Kings so badly, it must be suppos'd to use Subjects worse. Popery, to a Protestant Nation, subverts the plainest Dictates of Humanity, and all Principles of Civil Right and good Order in the World.

There are a few Proofs of this gather'd in an Appendix to the Romish Ecclesiastical History of late Years; but in Mr. *Clarkson* innumerable more. By which it appears,

1. That under popish Princes no Protestant could hope for Preferment, or any publick Employment, according to the Laws of Popery, * *The Case of Protestants under a popish Prince* proves out of *Suares*, *Pet. St. Joseph*, *Sanchez*, and others, that Hereticks, &c. Protestants are depriv'd of all Nobility, Jurisdiction and Dignity; incapable of all Offices, Benefices, or publick Councils, or of choosing or being chosen to them, and this *ipso facto*; and this *Suares* says is the Opinion of almost all their Authors. He then proves by the Decree of a † General Council, and several Constitutions of the Canon-Law, that Protestants are not to be Members of Parliament, or chosen to any Office or Benefice; if they are, it is null and void.

2. The same † Author proves, that no Contracts, Covenants, or Oaths, made with or to Protestants are binding, but are null and void; and that they may cheat and defraud Protestants without any Crime.

3. That a Servant is not bound to Fidelity to a Protestant Master, but, *ipso facto*, freed; nay, and bound to betray their Masters Lives. He quotes *Axonius*, *Molina* and *Sanchez*, &c. to prove it; And the Romish Ecclesiastical

* *Case*, p. 4.

† *Con. Later. sub Innoc. III.*

* *Case of Pro.* p. 6.

History proves out of *Simanche* and *Talesus*, that Papists are not bound to restore what they have been entrusted with by Hereticks, nor to observe any Contracts with them.

4. So, with respect to Childrens Duty to Parents, Poverty disannuls it. Protestants have no Right over their Children: As soon as the Father is a Protestant, the Son is *sui Juris*; nay, and is bound to discover and accuse his Father, and if he does not, is to be burn'd himself, which, Mr. *Clarkson* says, is Pope *Innocent's* Decree. Nay, farther, if a Father has a Protestant Son, he is bound, upon pain of mortal Sin, to disinherit him. And by that other * Author it appears, that Kindred, if Protestants, are not to be own'd, but by laying their Hands upon them to put them to Death. And that by the Constitution of *Gregory IX.* a Protestant is depriv'd of all Government, Moral, Civil, and Political.

5. As to the Duties between Ministers and People, Cardinal *Allen* † tells us, that Catholick Parishioners may lawfully deprive their Ministers of Tithes, if they be Protestants; and if the Ministers be Papists, they are bound to root out their Protestant Parishioners. ‡ Dr. *Comber* proves, out of the Decretals of Pope *Gregory*, that a Priest is forbid to be charitable to the Poor in his Sickneſs, because he must leave what he has to the Church, and then the Poor have it.

'Twas an unjust Accusation against *St. Paul* and *Barnabas*, *They that have turned the World upside down, are come hither also.* 'Tis true of these pretended Successors of *St. Peter*, the Duties and Privileges that make Persons, Families and Commonwealths happy, are destroy'd by Poverty in Protestant Countries, in spite of the plainest Laws of Scripture and Humanity, which command us to love our Neighbour as our selves, tho he be a Samaritan, i.e. both an Heretick and a Schismarick; for so these Samaritans were to the Jews *.

* *Rom. Eccles. Hist.*

† *Rom. Eccles. Hist.* p. 154.

‡ *Advice to Roman Cath.* p. 41.

* See *Tillotson's Sermon on Luke 9. 4.* Vol. 1. and *Bishop Taylor on the same Text.*

3. When Popery shall thus have destroy'd the Rights of Kings and Subjects, what Influence it must have upon the Trade of the Nation, may easily be judg'd: 'Tis a flourishing Trade that is to an industrious Nation a Fund of Wealth, of more importance than the Mines of Spain and Portugal. 'Tis evident, because it makes Traders richer than those that possess them; it disposes them to Acuteness and Vertue. The Value of our Laws is augmented by Trade, since Popish Darknes overspread us, above the Proportion of Ten to One. By the help of Trade we can employ and maintain above thrice the Number of People, and to be sure do so. But admit Popery and a Popish Successor, and what will become of Trade? What Popish Country is there, where Trade bears any Proportion to what it does in *England* and *Holland*? How is it we are grown vastly more Wealthy than *Spain* and *Portugal*, tho the Mines are theirs? How is it *Holland* maintains five times the People and Forces that almost any other Nation does or can, according to its extent? A Man can have no Encouragement to Trade in Popish Countries, were Arbitrary Government makes a Man but an Instrument-holder to the King; and wherever the Inquisition rages, if a Man be nor an Heretick, they have many ways to make his Estate to be so. 'Tis remarkable, what * Bishop Burnet says of *Italy*, That the finest Country in the World is to be depopulated by the Tyranny of Popery; that they have not People to Till their Ground; and their very rich Soil, by being neglected, becomes feary and unwholesome. One would expect Matters to thrive better in *Venice*, where with their Popery, they make true Pretences to Liberty; but the quite contrary appears by the weak Efforts they of themselves made lately against so great and threatening a Danger. There has been some Trade in some Popish Countries, but what they get, the Pope drains. *France* was once a Trading and a flourishing Nation, when the Protestants had liberty; but since the People were enslav'd and the Protestants rooted out, what has absolute Will and Power brought them to? And it seems they do not hope to recruit themselves, but upon curbing the Pope's Power. We shall see the Effects of Trade plainer, if we compare our selves

* Burnet's Letters, p. 181, 182.

with our selves, I mean, if we compare what we are now with what we were 3. or 400 Years ago, when Popish Darknes overspread us. What an incredible Difference is there between the Value of our Lands, the Number of our People, and the Plenty of Gold and Silver, and the Bulk of our Trading Stocks. And if such Men as Dr. Barker, and others of that Clan, did so vehemently inveigh against Trade and Trading Companies, as Nurseries of Sedition and Faction, if they did so when they were driving on the Design of a Popish Succession, how much must such malevolent Notions against Trade take place, if ever their Design of a Popish Succession should again obtain.

4. And what an inconceivable Drain to the Wealth of the Nation, must Popery, and a Popish Successor prove. 'Twas an old Observation, *Religio peperit divitias*. But it was never true of Popery, which would be the greatest Hole-Leach to the Kingdom's Treasure that can be. The single Article of the Abbey Lands amounted, in yearly Value, as then computed, to 132607 £ . per Ann. as Bishop Barret tells us; but he says they were then worth ten Times so much in true Value, that is, 1326070 £ . per Ann. and how much must they be supposed worth now, that the Value of their Lands is increased. Tho' the Business of Peter's Pence seems small in it self, yet while it was paid, did drain'd the Nation of 525000 £ . and must have cost us perhaps a Million and Half more, if it had not been long ago suppress'd. Dr. Cambray tells us, out of *Antiquitates Britannicæ*, p. 178, That in the Days of King John III. the Pope's Revenue out of this Land exceeded the King's. And we are told, that in the Fortieth of Edward III. Sir John, then Lord Chancellor, gave in a Bill of Grievances to the Parliament complaining, among other Things, that the Taxes to the Pope, for Ecclesiastical Dignities, did amount to five Times as much as all the yearly Profits of the King's Revenues; and that there is no Prince in Christendom so rich, as to have a fourth Part of the Revenue and Treasure that the Pope extorteth out of England. His Exactions from the Clergy were also very

large. *Dr. Comber* tells us * That it is scarce within the Reach of Arithmetick, what Sums the Romish Church received from the inferior Clergy and Bishops, for Institutions, Confirmations, Investitures, Palls, First Fruits and Tenths. The very Tenths and First Fruits, he says, formerly enjoy'd by the Pope amount to 20000*l.* per Annum. The Clergy paid him a fifth Part of their Livings, sometimes for two or three Years besides. He receiv'd at once of the Arch-bishop of York 10000*l.* Sterling for his Pall; and, he says, it was complain'd of, in the 22d of Henry VIII. that the Papacy had receiv'd out of England, in about Forty Years last past, for Investiture of Bishops † only 60000*l.* Bishop *Stirlingfleet* tells ‡ King Charles that Popery drain'd the Nation of an immense Sum. And tis no Wonder Popery was such a Sponge to our Wealth, when the Pope had claim to all that we had, not only by King John's Resignation, which he after claim'd upon, and was paid his Arrears; † But *Bellarmino* declar'd, not longer ago than in the Days of King James I. That the Pope had a double Right over England, one by his Apostolical Power, which extends to all Men; another by a rightful and proper Dominion. ¶ And if a popish Pretender had succeeded, or ever should, what vast Bills of Charges must we have paid to France for the Maintenance of the abdicated Court so long, and of the War of Ireland and Flanders? And you must needs suppose, that all the incredible Sums in our Funds, and the Debt from the Government, had been all look'd upon as unjust Debts, laid out to support an unjust War, to keep him out of his pretended Right; and how must you expect for ever after to be plunder'd between these two, the Pope and a popish Successor? The former of which has also Demands of Arrears to make, larger than he did upon Henry III. for *Dr. Burnet* tells us, † an exact Account is kept of the Abbey Lands, in order to demand the Arrears in proper Time, and 'tis

* *Advice to Cash*, p. 32.

† *Mart. Paris*, p. 274.

‡ *Lord Herbert's Hist. Henry VIII.* p. 230.

* *Preface to Ration Account.*

† *Philan. Anglib.* p. 102.

‡ *Bellar. Tertul.* p. 19.

* *Preface to the third Volume.*

verily thought, if the Statute of *Mortmain* had not been repeal'd in season, it would have brought almost all the Lands in the Kingdom into the Priests Hands.

And if we may judge what our own Case may be by other Countries, let us compare it with *Italy*, *France* and *Spain*. Dr. Comber tells us, * that it was complain'd of in a Council of *Spain*, that Pope Pius V. had got Fourteen Millions out of that Country in a short Time. And † Dr. Heylin tells us out of Bodin, a Judge in *France*, that the Revenues of the Clergy of *France* were then worth Twelve Millions Three Hundred Thousand Livres. And Bishop Burnet tells us, that the Clergy in *Italy* have got four Parts out of five of the Lands of that Country into their Hands ‡.

It must be therefore acknowledg'd, that the reintroduction of Popery, and a popish Succession into *Britain*, would be the most costly Pennyworth that ever a Trading Nation bought; when the Wealth of the Nation must be thus sacrific'd and subjected to a continual Drain, and nothing in exchange but popish Trinkets, popish Idols, and popish Barbarity.

5. And of the little that should be left to be every Man's private Property, what Security could he have to enjoy it, and call it his own? None at all under *French* Government, or Popery. Absolute Government subjects every Man's Property to the Prince's Will. And as for Protestants, Mr. Clarkson observes, they are all, *ipso facto*, Beggars as soon as Popery sets Foot in *England*. The Goods of Hereticks are, *ipso facto*, forfeited; for thus saith their Canon-Law, *Bona Hereticorum ipso facto detinentur confiscata*. And Suarez, Sanchez and Corduba * tell us, 'tis their Canon-Doctrine, and all their Canonists and Divines maintain it, that Hereticks are deprived of all Property and Title before any Sentence is pass'd against them. And the same Author † proves out of Sanchez, that a popish Posterity shall loose their Estates, if it can be prov'd their Ancestors were Catholics; nay, tho' it

* Advice to Catholics, p. 40, 41.

† Baxt. Key for Cath. p.

‡ Burnet's Letters, p. 192.

* Case of Prot. p. 17.

† Case, p. 10.

has been possess'd by popish Hands these Forty or Hundred Years; so that upon this Bottom, all Property must be destroy'd, both Popish and Protestant: And so it is and must be by that which is their common Doctrine, that an heretical Kingdom forfeits all to the Holy See. And if Papists are oblig'd to keep no Contracts with Hereticks, as we have before prov'd, what Security can a Protestant have for Property in a Country become popish? 'Tis known also how much a Man's Property lies at another's Mercy, if the Reverence of Oaths be lost; now no Oath binds a Papist in favour of an Heretick. 'Tis their common Doctrine, that breach of Promises and Oaths is but a small Matter, where there comes but small Damage; now to an Heretick they think there comes no Damage, because they had no Right to any Thing. But we need not argue this by way of Inference, their Doctrine is direct, that whoever promises or swears any thing to an Heretick, is not bound; or if he was bound once, the Creditor's Heresy would discharge him. This is prov'd out of *Panormitan*, *Sylvester* and *Orendus*, and others *. So that 'tis a most evident Truth, there can (under Popery) be no such thing as Property secure, neither to Protestants, no nor to Papists, whose Ancestors have been Protestants; if in Fact it is seen sometimes to be otherwise now there is Protestant Light in the World, all that we can infer is this, that whereas true Religion teaches Men to be better than else they would be, Popery teaches them to be worse; and their Principles would more prevail over their Practices, if *England* also were under Darkness, and there were not Protestant Light to give some Check to the greater prevalency of popish Principles.

And farther, 6. If a Protestant, under a popish Prince, could be suppos'd to enjoy some Property, what Liberty could he enjoy to taste and relish it? If he could command his Goods, could he command his Person? 'Tis the old Character of Popery, *That 'tis a Religion calculated to enslave the World*. The King of *England*, says the Pope, is only our Vassal, Slave and Lacquey; and if the King be such, are his Subjects better? They must be

* See *Practic. Divin. of Papists destructive to Christianity*, p. 366.

Slaves of the Pope's Slaves, the Dregs of Slavery is reserv'd for them; they are the Beasts of the People, as *Lesly* calls them.

When *Julius Caesar* invaded England, he sent to the British General *Cassibellanus*, a Demand to submit to the Roman Power. Says the General, *We are altogether ignorant what 'tis to be Slaves, having been always accus'tom'd to Liberty; which, if even the Gods themselves should threaten to deprive us of it, we would use our utmost Efforts to preserve **. But under a popish Succession, the Footsteps of it are not to be hoped for: 'Twill be in vain for us then to say as the Barons did, *Nolumus Leges Angliæ mutari*; for Popery and a popish Succession are utterly inconsistent with the Laws of England. And how many are there in England whose Principles and Tempers dispose 'em to favour the Ruin of Liberty? *Quos non decet esse nisi servos*: And, in all likelihood, we should be sadly forc'd to remember a Passage of a French Lord, in the Barons Wars with King *John*. The Barons had call'd over King *Lewis* to help them with an Army of Frenchmen; one of the French Nobles, the Viscount *Melon*, being privy to the Designs of the French, was here taken ill like to die, and under some remorse of Conscience, sent for several of the English Barons, and told them, *Prince Lewis hath sworn, and Sixteen of his Nobles, that if he obtain the Crown of England, he will banish and deprive of Lands and Goods, as many as he now finds to take his Part; and will weaken and destroy the English, and give their Honours and Estates to Frenchmen; and to assure you of the Truth thereof, I declare that I was one of the Sixteen, and so gave up the Ghost*. If a popish Successor had here gain'd a Settlement by the Help of a French Army, there is no doubt but he would have levy'd Execution upon us for the Debts he would alledge due to them, and exchange our Lands and Preferments for Places in the King's Gallies.

7. And indeed what Security could Protestants expect for their Properties or Liberties, when they could have none for their Lives? For as soon as Popery should set Foot in England, all Protestants in the Nation must look upon themselves dead Men, dead in Law, and sure to be destroy'd, according to the Principles and Laws of Po-

* See *Pres. Constitut. vindic. against Dr. Bedford*, p. 8.

pery? *The Case of Protestants* * proves out of their Canon-Law, that all Hereticks are to be deliver'd to the secular Power, to undergo due Punishment, which Punishment is Death. The same Canon-Law determines, that from this Death the secular Judges cannot save us if they would, nor the King himself, should he incline to have more Mercy than Popery allows him; for 'tis as much as his Crown and Life is worth to shew Protestants the least Favour. The Proofs are innumerable, that this is the authentick Doctrine of their Church; and this Death they will have to be, so merciful is Popery, a Death of no lesser Torture than burning alive, *Decernimus ut vivi in conspectu Hominum comburatur*, say the Decretals of their Popes †; and this for those that are not thorough Papists, tho they are inclin'd to Popery, and go a great way, it won't save them: They must fall in entirely with the infallible Church in all the main Matters controverted; for with them one Error makes an Heretick. If any are inclin'd to meet Rome part of the Way, let not such expect Favour, for an infallible Church can abate you nothing. Nay, if you should throughout conform to Popery, yet if you do not discover others, and expose them to death, but any way favour or protect 'em, you are, saith *Suares* and others, counterfeit Catholicks, and not worthy to live ‡.

Where burning in form may be thought too slow, and the Number of Protestants may require more Expedition to make all safe in season, Wars, Assassinations, Massacres, are not extrajudicial Sallies of popish Zeal, but really rul'd Laws precrib'd and applauded *.

The horrid Massacre of *Paris* under *Charles IX* was so pleasing to the Pope, that for his continual Entertainment he would have it painted in his own Palace, that he might continually feast his Eyes with the cruel Barbarity; and Thanks were return'd in *France* and *Italy*, for pistolling, drowning, cutting the Throats of such Men, Nobles and Gentry, entic'd thither by Invitation to a noble Wedding, with all assurance of the King's Protection and their Safety.

* *Case of Protestants*, p. 11, 12, 13.

† De Hereticis decret. 7. ubi Scyrry.

‡ See *Case of Protestants*, p. 12.

* *Case of Protest.* see p. 15. Annot. ad (d)

I make no Extracts out of Sir *John Temple's History* of the Massacre in *Ireland*; read it, and let your Bowels so yearn over your dear Native Country, as to prevent their being rip'd up, and drawn out by popish Cruelty. We had near 300 flaming Instances of popish Compassion in *Queen Mary's Days*, brought to the Throne by her Protestant Subjects, as the late *French King* was, who destroy'd them. I remember to have read of a Sermon, preach'd at the Burning of a Martyr, upon this Text, *If I give my Body to be burn'd, and have not Charity, I am nothing*. It should seem they that burn'd him had Charity, but he, blessed Man, that was sealing his Testimony with his Life, dy'd without it. Nay, Mr. *Clarkson* observes, they account it not only Justice, but even Charity to kill us, and rid the Nation of the World of us: And it is known, that in the Barbarities exercis'd in *Babemia* and *Ireland*, the Protestants were told, what was done was in Charity to 'em, that they might live in Sin no longer: No doubt it was part of their Charity of this sort, when they massacred and murder'd above 40 Millions of People in *America*, as one of their own * Authors confesses; this was their charitable Way of converting the Country, and what Impressions could this make upon the People, but that the GOD of the Christians was a most barbarous one, and to dread the Notion of Heaven it self, if they thought *Spaniards* went thither.

I cannot forbear, upon this Occasion, extracting a Passage out of *Archbishop Tillotson*, whom no Man ever thought severe, Good GOD! that any Thing that is call'd Religion should so perfectly strip Men of all Humanity, and transform the mild and gentle Nature of Mankind into such Wolves and Tygers; better it were there were no reveal'd Religion, and that Humane Nature were left to the Conduct of its own Principles and Inclinations, which are much more Mild and Merciful, much more for the Peace and Happiness of Society, than to be acted by a Religion which inspires Men with so wild a Fury, and prompts them to commit such Outrage †.

These now would be the Effects of Popery in *England*; thus would all Things be ruin'd, that contribute to our civil Happiness, and from the most easy, wealthy

* Barthol. de la Casas.

† Tillotson, Vol. 1. p. 206, 208.

and free People, we should become the most miserable under Heaven; with what greedy Eyes should we be plunder'd and torn to pieces by those Lyers in wait to destroy, who would soon make GOD's House of Prayer among us a Den of Thieves? Now the *Indies* are their own, there is no Conversion they are more intent upon than that of the *English*, and to make our Wealth for ever their own, we might expect to be treated with *Indian* Mercy, to prevent the Danger of more Revolutions.

And when all their Miseries should have overspread us, and the *Romans* should have taken away our Place and Nation; then might 1000 of those wish for a Revolution, who now condemn it, in vain. Our Misery would be seal'd, and we should be to all Intents and Purposes, as to civil Happiness, a Nation lost and undone. It might indeed be some alleviation of our Misery, if we might hope it could ever be otherwise with us; but we know one Branch of a popish Line, real or pretended, would open the Door to the whole Train; so that we could see nothing before us, but an everlasting Enrail of Darknells and Ruin, and our Misery in this respect would be like that of Hell, eternal.

Here let the Reader pause and look back, who is that Man that desires not to live in Liberty, Ease, Wealth and Plenty, if he could? No Man yet hated his own Flesh, but nourisheth and cherisheth it; and is Popery and a popish Succession the Way to it, which open the Flood-gates to let in so many Branches of civil and temporal Misery?

But, Reader, if thou art wise, thou wilt love thy Soul best, and be most concern'd about thine eternal Salvation; and all the Branches of Misery before, tho' very grievous, will bear no proportion to the Ruin and Havock, to the Souls of Men, Popery brings with it. For,

Secondly, Popery would not only be our Secular, but also our Religious Ruin, *i. e.* of all the Matters that concern our Souls, and our eternal Felicity. I would not deny the possibility of Salvation in the Roman Communion, but rather justify our Divines who have had Charity for some that have dy'd in that Communion, such as *Erasmus*, *Thuanus*, *Father Paul*, &c. who, while they kept to their Communion, bore some Testimony against its Corruptions.

And if the Epistle to the Church of *Thyatira* ** is a Prophecy of the State of the Church under the Papacy, as †† Dr. Henry Moor and Mr. Samuel Clark, and many others think, then the Scripture it self gives us ground for Charity, for those among them who have not known the Depths of Satan, but hold fast what they have receiv'd from Christ. But that which I say is, whatever the Power of God can do in the most corrupt State of Things, Salvation in the Roman Church is a Matter of so much Hazard and Difficulty, as that a Man may as rationally throw himself into the Fire or Water, in hopes to save himself from drowning or burning, as venture into the Roman Communion in hopes of securing his Salvation. The Power of GOD preserv'd a good *Obadiah* in the Court of Idolatrous * *Ahab* and *Jezebel*. A good *Abijah* in the Court of † *Jeroboam*, who made *Israel* to sin. A good *Daniel* in the Courts of *Belshazzar*, *Nebuchadnezzar* and *Darius*. You read also of Saints in *Cæsar's*, that is, in ‡ *Nero's* Household; one would almost as soon expect to find Saints in Hell; but these are Miracles of Preserving Grace. Would any Man or Nation voluntarily cast themselves under such Temptations, and yet hope to be saved? *Thou shalt not tempt the Lord thy God, Mat. 4. 7.*

I cannot enter into a Discourse about the Evils of Popery, I shall only single out a few Instances that seem to bear Characters of Death, and to bode the utmost Danger to the Souls of Men.

1. 'Tis evident the Holy Scripture makes gross Ignorance a damning Sin. That GOD's People perish for lack of Knowledge, *Because thou hast rejected Knowledge, I have rejected thee, Hos. 4. 6. Where there is no Vision the People perish, Prov. 21. 19. i. e. no Scripture-Revelation, There is a Woe to those that take away the Key of Knowledge, Luke 11. 52. Search the Scriptures, for in them ye think ye have eternal Life, John 5. 39. i. e. in them known and believed. And this is Life eternal, to know GOD and Jesus Christ, John 17. 3. And where the Watchman does not warn the * Wicked, he shall perish in his Ignorance, and his Blood shall be requir'd.*

** Rev. 2. 18.

†† See Moor's *Expos. on Epist. to 7 Churches.*

* 1 Kings 18. 11.

† 1 Kings 14. 13.

‡ Phil. 4. 22.

• Ezek. 3. 18.

Now what can be expected in the Roman Communion, but the greatest Ignorance and Stupidity; where they avow Ignorance to be the Mother of Devotion; deny the Blessed Bible to the People, and put Legends of Lyes in their Hands to direct them; where their Prayers and Devotions are in an unknown Tongue, and their Preaching such idle dry legendary Stuff, as all Accounts inform us; where the People are to have no Faith of their own, the Faith of the Church must be theirs, and that will save them, tho' they know not what 'tis. Christ said to the Samaritan, *You Worship you know not what; we know what we Worship*, and therefore *Salvation is not of you, but of the Jews*, John 4. 22. Now what can be expected under such a State of Things, but universal Darkness and Ignorance among the People? This, we are told, was come to such a Degree in *England*, that a Man was thought fit for a Bishop if he could but read his Psalter; and whence comes our *Legit ut Clericus*, but from the stupid Ignorance of popish Times? Now what a sad Mark of Death is this; they that sit in such Darkness, sit also in the Region of Death, and this seems to be a deliberate Design of the Priests to put out our Eyes, as the *Philistines* did *Sampson's*, that we may grind in their Mill, and be the Priests Drudges and Slaves.

2. How dangerous is it to the Souls of Men to deny the Perfection of the Scripture as our Rule, and to add their Apocrypha, and plead the Necessity of their unwritten Traditions to be a part of this Rule, when the Scripture tells us, *The Law of the Lord is perfect*, Psal. 19. 7. and able to make *the Man of GOD perfect, thoroughly furnish'd unto all good Works*, 2 Tim. 3. 17. We are told, *we are built upon Foundation of the Apostles and Prophets*, Eph. 2. 20. And that *other Foundation can no Man lay*, &c. 1 Cor. 3. 11. The Apostle St. John, whose Book of Revelation was design'd to close up the Canon of Scripture, declares, Chap. 22. 18. *If any Man shall add to these Things, GOD shall add to him the Plagues that are written in this Book*. There is no reason why it should be so dangerous to add to this particular Book, and not be of equal Danger to add to the whole or any part; those therefore that add to this Rule, or set up another, incur this Curse, as the Council of *Trent* does, which declares, their unwritten Traditions ought to be receiv'd equal to the Scriptures:

Part Pietistic affects. * Nay, we are told by a Cardinal who was President of the Council of Trent, that it may be said in a pious Sense, the Bible would be no more worth than *Esop's Fables*, were it not for the Church's Authority †; what an Invasion is this of Christ's Royalty, to alter and add to his Rule? We have one Law-giver who is able to save and to destroy, and he hath been faithful in all his House ‡ and will he bear to have his Law and Rule alter'd? As what uncertainty will this leave the World, if GOD has not given us a perfect Rule without need of supplemental Traditions? And how can we know when we have a perfect one? Neither is it a matter of less Danger to the Souls of Men to erect now Fundamentals, as the Council of Trent has done; they have taken gross and ridiculous Errors, and obtruded them for Truths, for fundamental Truths, as necessary to be believ'd as the plainest Doctrines of the Gospel. Let any Man compare the Trent Creed with the Apostles, and see Purgatory and Transubstantiation, &c. equal with the greatest Articles. Now what is this but to alter the Covenant of Grace and Terms of Salvation, and make the Way to Heaven or Hell depend, not upon the Will of God, plainly reveal'd in his Word, but upon the Will and Fancy of Rome to alter GOD's Land-Mark as he pleases? Gal. 1. 8. 'Tis there declared, if an Apostle, or an Angel from Heaven should preach another Gospel, let him be accursed. New Articles of Faith are plainly a new Gospel, to deny an old Fundamental has always been adjudg'd Heresy, and wherein is it less dangerous to add to the Faith, than to subtract from it, when by both the Terms of Salvation are equally alter'd. One is a Rapture in our grand Charter, the other is a forg'd Interlineation; nay they take upon them to disannul the Scripture themselves, Cardinal *Belarmine* saith, 'Tis in the Pope's Power to make Virtue to be Vice, and Vice Virtue. And one of their Councils has forbid the Cup to the Laity, adding in their very Decree, † tho' the Scripture says to the contrary.

* See Trents Decrees.

† Man of Sin, p. 20. *vid. Annot.*

‡ Council. Const. Sess. 12.

Can any entertain a Notion of Blasphemy without Horror! What can be more dangerous to the Souls of Men? And yet this they use in their very Prayers, their Prayers are full of it. What blasphemous Titles are given to their Popes, as *Dominus Deus vester Papa*, and alter *Deus in Terris*; Our Lord God the Pope, and another God on Earth †; and to hear him ascribe Godhead to himself, as GOD is judged by the Man speaking of himself ‡; and to hear him call'd *Lohb* of GOD, which taketh away the Sins of the World, & giveth thy Peace. But I pass over these, because perhaps all are not concern'd in them, as they are in their daily Devotions, which are too full of them, as giving to the Virgin Mary, and to all the Saints, the Title and Attributes of GOD, calling her our *Omnipotent Lady*, O! *Queen of Heaven*, that, with thy Son, judgest all Things for ever, and upholdest in Glory the Cherubim and Seraphim, I know not to whom I should fly but to thee. You have much of this in † *Julian*, and *Reflections on Romish Devotion* ‡, and several large Prayers full of Blasphemy; Creeds by the Popes themselves §, and so to the rest of their Saints. Now, if GOD will not hold him guiltless that taketh his Name in vain, what a dangerous Religion must that be that ascribes his Titles and Attributes to meer Creatures, and in its very Devotions gives his Glory to another ¶. M. b. 1. 2. GOD 7912 01

And of what a dangerous Nature must it be, to have departed so far from the Simplicity of Divine Institutions, & sacrilegiously to alter and curtail them; and disfigure them with so many superstitious Additions, that the same Ordinances can't be known to be Christ's by an indifferent Observer, the Papists have so mangled and deform'd them. What Stranger cou'd know Baptism, the Lord's Supper, Ordination, to be those that Christ ordain'd, to see them disguis'd and dress'd up in popish Habit. To one Part of Christ's Institution there shall be ad-

* Man of Sin, p. 45. Book 1.
 † And Book 2. p. 12.
 ‡ Book 1. p. 45.
 § Weekly Packet, Vol. 3. 442.
 † Julian, p. 125, 126, 127.
 ‡ Reflect. on Rom. Devot. p. 104.
 * Man of Sin, Book 2. p. 43, 44.
 † Chemnit. Exam. Council Trident. Part 2.

ded ten Parts of their own! Bellarmine gives Account of Twenty Ceremonies they have added to Baptism, so many before, so many with the Ordinance, and so many after; and the Ordinances of Christ are often maim'd, curtail'd, and half left out. I shall not enlarge upon the Arrogancy of thus trimming up Christ's Institutions, and making them like a painted Harlot: We know what our Rule is, *Whatsoever I command thee, that thou shalt observe and do; thou shalt not add thereto nor take therefrom*, Deut. 12. 32. And 'tis concerning such Worshippers our Lord says, *Be vain do they Worship me*, Matth. 23. 9. 'Tis an irreverent Invasion of GOD's Right, thus to trim up his Ordinances, as if we could mend them; GOD only is fit to tell us how he will be worship'd; and he has given us a Rule, and we must not go beyond it, as an Officer must not go beyond the Law: GOD has forbidden such Additions in General, and that includes all the Particulars, unless we would have an express Prohibition of every Thing the Fancy of Man could invent. The ever memorable Hales of Eaton tells us, out of Seneca, of a Puppet-Player, who, because he could please the People well by his Art and Postures, would needs go every Day into the Capitol, and there Dance before Jupiter, fondly imagining, that what pleas'd the People's vain Humours must needs please GOD. † Beloved, saith he, we are in many Things like the Puppet-Player, and do much offend GOD by the People, by the World: Thus he, 2 Cor. 11. 23. *We are bought with a Price, be ye not the Servants of Men*. Saith St. Ambrose upon this Place, They are the Servants of Men, who subject themselves to Humane Superstitions. And St. Paul saith, *I will not be brought under the Power of any*, 1 Cor. 6. 12. ¶ 6. What an Aptitude is there in such theatrical Worship, to extinguish true spiritual Devotion, without which, Worship is worth nothing ‡. 'Tis not external Worship, but Heart-Devotion Worship, that makes saving Religion. There is a good Prayer in one of the popish Litanies, *That God would make their Service Rational*. Now what rational Devotion can Men offer with Prayers which they do not understand? Can the Peoples Hearts ascend with

* Deut. 4. 2. Prov. 30. 6.

† Hale's Remains, p. 160.

‡ Reflect. on Rom. Devot., p. 380.

the Priests Expressions, as Children play with Toys, so may they play with Beads and Ceremonies, without any Devotion of Mind, and yet be accepted; for 'tis evident they do not mean spiritual Devotion by this Pageantry of Worship, when they lay such Stress upon the *Opus operatum*, and openly declare there is no Necessity of Peoples Hearts and Intentions in their Worship, as Mr. Clarkson largely proves *. And how can that be a saving Religion, whose Worship tends to exclude spiritual Devotion, and then excuses the want of it? GOD has declar'd, *John 4*. That he will be worshipp'd in Spirit and in Truth; and that he seeketh out such to worship him; and where GOD is near in their Mouth, and far from their Reins, *Jer. 12. 2*. such in the following Words are appointed for Slaughter. See the Prophet *Isaiah* as this People drew near me with their Mouth, and with their Lips do homage to me; but have removed their Heart far from me, and their Fear towards me is taught by the Precepts of Men. See what GOD threatens them, *Isa. 29. 13, 14*. That Religion which teaches a Doctrine destructive of the main Branches of Christianity, must needs be destructive to the Souls of Men. This is the undoubted Character of Popery. Bishop Burnes shews us in short how contrary Popery is to all the Characters of the Christian Faith †. Dr. Fown shews us how contrary 'tis to all the Offices of Jesus Christ ‡. Mr. Clarkson shews us, by numberless Quotations from their most authentick Writers, how Popery opposes all the Ten Commandments; and by their doctrinal and catechistical Interpretations, gives liberty for the Breach of all of them in many Gospel Instances *. The learned Mr. James Owen's Character † of Popery was full in few Words, *It indulges Men in damnable Lusts, and yet feeds them with saving Hopes*; of the Papists, that Charge of our Saviour is true, *You make void the Commandments of GOD by your Traditions*, *Matth. 23. 3, 6*. No Man can desire to live looser than Popery will let him, if he has but Money to buy Pardons; and how much more zealous they are for the Rules of their

* Practical Divinity of Papists examin'd, p. 1---6.

† Burnet's Mystery of Iniquity reveal'd.

‡ Fown's Irreligion.

* Clarkson's Pract. Divin. of Papists examin'd.

† Owen's Moderat. & Virtue.

Church than the Commands of Christ, all that travel in to popish Countries can testify. The Son of Man was manifest to destroy the Works of the Devil: but Popery licences them, patronizes them, and then for Money absolves them, and deceives Men with vain and false Hopes. Saith Solomon, *he that saveth the Wicked, They are Righteous, him shall the People Curse.* Prov. 24. 24. And farther, *he that justifieth the Ungodly, and condemneth the Righteous, is an Abomination to the Lord,* Prov. 17. 15. This is one Charge against Popery: it absolves Papists, if never so vile for Money, but condemns all Protestants, if never so strict and holy.

8. 'Tis to me no small Argument of the Danger of Popery to the Souls of Men, that it bears the evident Marks of a wilful Conspiracy, to make the Religion of Christ a Decoy to the World, to draw Men into the Priestly Net. There is in Popery a double Religion: they have retain'd so much of the Religion of Christ as will serve and suit their Purpose: To this they have added a much larger Religion of their own making, consisting of new Doctrines, Volumes of Canons, unwritten Traditions, numberless Superstitions and Ceremonies; the evident Design and Tendency of what themselves have invented, Purgatory, Indulgency, Supremacy, Infallibility, &c. is to promote and pamper the Ambition, the Covetousness, the Luxury of the Pope, and the whole Priesthood. 'Tis throughout a carnal, worldly Device, and we may plainly see how it was brought in Step by Step, by the Lusts of the Pope and Clergy, to promote their Power, Wealth and Luxury: and that which they have of Christ's Religion among them, is but for a Pretence and a Blind to draw Mens Consciences and Purfes; they serve not the Lord Jesus Christ, but their own Bellies. My Bre-
 vity will not suffer me to enter into this Argument; let any Man read over the History of Popery, with this Sup-
 position, and observe how it came in Step by Step, and the Thing will manifest itself. Let any Man consider, very many of their Doctrines are so very absurd and ridic-
 culous, we cannot imagine how Men should take 'em up, but to serve some bad Design. Next let him consider, that they do evidently tend to a secular Design, and are turn'd that Way, and the best Marker possible is made of them. Next let any consider how zealous they are, lest People should see the Error of these profitable De-
 vices.

vices. How industriously they keep them in utmost Ignorance, not only of Bibles and Protestant Books, but of the Books of Papists that do but state the Protestant Arguments, insomuch that Bishop *Burnet* says, * that in *Italy* & *Belarime's* Works are not to be seen; let him observe how as soon as ever any begin to stagger, into the Inquisition they go, or if any Light begins to break in, they smother it immediately by most cruel Persecutions: And then consider how wilfully they have refus'd Reformation, when they yet have confess'd the Need of it, as *Sliden* tells us they did in *Luther's* Time, and as all the World expected at the Council of *Trent*. And so intent are they to keep up their Craft, that they break through all Natural and Divine Laws, and count not the greatest Wickedness unlawful that tends to maintain it. Add to all this, that the Jesuites, the worst of Men, are with them the best of Church-Men, and look'd upon at *Rome*, and most other Places, to be the main Pillars of their Cause; and who can imagine why, but because they will break through all the Laws of Christianity to support the Interest of Popery; so that one would think all of 'em were of the Mind of *Pope Leo*, *Hec quantum nobis profuit hac de Christo Fabula*: To look upon Christianity no better then as a profitable Fable. Dr. *Comber*, in his *Friendly Advice*, † touches them closely upon this Argument: The Designs of Popery are apparently Secular, tending not to the Salvation of Men, but to their own Grandeur. Their Principles have more of *Marchiavel* than of *Conscience* and *Gospel* Simplicity. Those Things, says he, which they teach you to call Religion, are only Arts to enslave and impoverish you, and to advance themselves to the highest pitch of Honour and Abundance. St. *Bernard* ‡ saw this when he said, At *Rome* all regard is had to Honour, none to Holiness. *Hospinian* says, * That in *Italy* the Name of Christian is used for an Idiot or a Fool. And is it not then a Matter of most dangerous Consequence to lay a Confederacy with these Men, or to have an Hand in carrying on such a Mystery of Iniquity?

Burnet's Letters.

† *Comber's Advice to Cathol.* p. 31, 32, 33.

‡ *Bern. de Consider.* l. 4. c. 10.

* *Hospin. de Origin. Monach.* l. 6. c. 66.

9. And

9. And if the Pope and his Confederates are the Antichrist, so often threatned in Scripture, will the Lord Christ save the Followers of Antichrist? *Whom he will destroy, he will consume with the Spirit of his Wrath, and will destroy with the Brightness of his coming.* 2 Thes. 1. 8. Should not all that are concern'd for the common Salvation, be afraid to have the Nation or themselves found under Antichrist's Banner, or with his Mark upon their Foreheads, as I know, said the famous Lord *Calhoun* by the Scriptures, that the Pope is Antichrist. Bishop *Rile* calls them the Brood of Antichrist. The Homilies of the Church of England are in the Notion that the Pope is Antichrist, and we declare, we think, their Homilies contain sound Doctrine. This has been the general Opinion of English as well as Foreign Divines. Says Archbishop *Tillotson*, does Antichrist come when he will, I challenge him to do worse Things than Popery has done. And should we not be able to confute the Arguments of so many learned and holy Bishops and Martyrs, before we list the Nation under Antichrist's Banner especially when 'tis declar'd, *He comes with all deceiving sign, of Omnipotence, in whom that mystery and adds, That they all may be damned who receive not the Truth in the Love of it.* 2 Thes. 1. 10. And 'tis most dreadfully declar'd in the Revelation, chap. 14. 9, 10. *He that shall worship the Beast and his Image, or receive his Mark, he shall drink of the Wine of the Wrath of GOD, which is poured out without Mixture, shall be tormented with Brimstone and Fire, &c.* Oh dreadful Fate, for a whole Nation to be plung'd in for the Sake of a popish Succession! *quoniam non timuit.* And where can we imagine such a bloody barbarous Spirit, as that which Popery does lead Men? Is this the Charity that never faileth? 1 Cor. 13. 8. Is this that Love which is the fulfilling of the Law? Rom. 13. 10. Is this that brotherly Love which is the distinguishing Character of those which Christ will have for his true Followers, that delights in Massacres and Butheries, to be drunk with the Blood of Saints? Is it the true Spirit of Christ in this? *Crucifixes and Reliques they worship, Images they are as much Idolaters as the Pagans are and blasphemers.*

* Weekly Packet, Vol. 4. p. 109.

† Fox, Vol. 3. p. 313.

‡ Cranmer, Latimer, Bilney, Rogers, Tindall and Bale, Fox and Bilson, Abbot, Downham, Wiler, Tracher, Grindal, Whitgift, Usher, King James.

the

the Saviour, that breaths out nothing but Death and Slaughter, be of Satan the Destroyer, who was a Murderer from the Beginning ? If Charity, Love and Meekness, and Compassion, be the Way to Heaven, such Barbarity must be the Way to Hell. *He that hateth his Brother is a Murderer ; and the Murderer hath eternal Life abiding in him, John 3. 15.* Oh the cruel Spirit of Popery, so be able to stand round the Sock of burning Protestants, and bear them up, * Mercy for the Love of GOD, Mercy for the Love of GOD ; and see this not only without melting Compassion, but with shouts of Triumph and Joy, as a late ingenious Author informs from Dr. Geddes, who was an Eye-Witness. What are all their Massacres, Butcheries and cruel Burnings, but so many cruel Murders upon the File, and Blood, like that of Abel, which cryeth from the Ground. And these Burnings and Barbarities are with them Acts of Mercy ; and so we are told indeed, *That the tender Mercies of the Wicked are cruel.* And you need of Habitations of Cruelty. Sure these are not Pagans while their Cruelties have been exceeded by those, where popish Inquisitions and Persecutions rage ; so that we may well take up the Complaint, *How is the faithful City become an Harlot, since Righteousness laid there, but now Abominations.* And shall we open the Nation's Bosom to destruction, and be content to be made a Field of Blood for the Sake of a popish Succession ?

1. Idolatry all own to be to the last Degree dangerous and damning. Gal. 3. 20. 'tis reckon'd among the most damning Sins. And, Rev. 21. 8. *Idolaters and all Eaters shall have their Part in that Lake that burneth with Fire and Brimstone.* Psal. 99. 7. *Confounded be all they that worship graven Images.* *Haud dubiam nulla Religio est ubi cuiusque simulacrum est.* Of this Charge the Church of Rome can never get clear. They pay to the Virgin Mary as high or higher Honours than to the Lord Jesus Christ. They worship Saints and Angels, tho' the Angel told John, *See thou do it not, and thy Fellow-servants,* Rev. 22. 9. They worship Images, Crucifixes and Reliques ; in this they are as much Idolaters as the Pagans are, and plead

* *Diffusive from Jacobitism*, p. 16.

† Rom. 12. 10.

* Psal. 74. 20.

* Lactantius.

the same Excuses, *Non lapidem, sed Ferum in lapide*, said Julian, this is directly against the Second Commandment, which says, *Thou shalt not make to thy self any graven Image; thou shalt not bow down thy self to them, nor worship them.* They know this Commandment is full in their Teeth, and therefore they leave it out of their Books of Devotion. Their worshipping the Host is evidently Idolatry, which their Belief of the Divine Presence can by no means excuse, any more than the Pagans, who imagin'd the Gods present in their Idols. Can they believe a Thing so contrary to their own Senses, that the Bread is very Christ? If they do, a Man's false Notions of Things can by no means alter the Nature of Good and Evil. With what Acuteness and Learning hath this Charge of Idolatry, against the Church of Rome, been prosecuted by our English Divines *. This Article alone, in the Opinion of Men of the greatest Latitude, renders their Worship to the last Degree dangerous. What Fellowship hath the Temple of GOD with Idols? The Lord thy GOD is a jealous GOD, visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation; *Therefore come out of her, my People, lest ye be Partakers of her Plagues*, Rev. 18. 4.

And now, my Brethren, should we court so compleat a Ruin of our temporal and eternal Happiness? If we can bear the Thoughts of being Beggars and Slaves, for our selves and our Posterity; can we bear the Thoughts of eternal Miserie too? *O who can dwell with devouring Fire, who can endure everlasting Burnings?* Isa. 33. 14. If the Revolution and Protestant Succession had not taken Place, to what a Pass had we been brought by this Hour? And with what Horror must we think how one Generation would rise up after another, under all the Miseries of Popery, and at last drop into that Darkness where Popery you see most certainly leads; and without Hope ever to see Things otherwise? Are we so lost to all Tenderness and Humanity, as to be able to bear the Thoughts of what would have been felt in reality?

If any should entertain fond Hopes, that if a popish Succession should ever take Place, Matters will not be so

* Reynolds, Stillingfleet, Moore, Tenison, Whitby, Ja. Owen, &c.

bad as they are there represented; they must either mean that we make the worst of Popery, or that a popish Succession may take Place, and yet their Religion left behind.

As to the first of these, O that *British* Protestants would but endeavour to know something more of Popery than the bear Name! That they may know what they are against, and why, and would but read a few of the Books I have quoted, that they may see what Popery is out of their own Authors. 'Tis not possible for me to describe, in such few Lines, the Corruptions of their Doctrine, the Superstitions of their Worship, and the Cruelty and Perfidiousness of their Practices. Take better Guides, and let your own Eyes convince you. I content my self barely to give Hints of Things, that you may see this part of the Argument in as short a View as possible; that Popery would be our compleat Ruin. But if any think a popish Succession might take place, and leave Popery behind; The Answer to this brings me to the

Second Branch of the Argument I propos'd, *That this Ruin must and will come with any Branch of a popish Succession, and gain an everlasting Settlement.* What should keep the Miseries of Popery out, if you let a popish Succession in?

1. Will they renounce? Who will? Will the whole Succession, or would you grant a popish Renunciation, who scruple not to make a 1000 such * Renunciations to carry on the Designs of Rome. 'Twas not long ago spoken in Parliament, *Such Renouncers would be Protestants by Profession, but popish in Heart; and we have had too much Experience of such ever to trust them more.*

2. Would you limit them by Laws to protect the Protestant Religion; you may limit them out, but can't limit them if they are once in. How can the absolute Principles that must bring them in, limit them? Or how can absolute and popish Princes ever think themselves justly limited? The very Offer at such limiting Laws, must be a controvening the Principles they come in upon, and as inconsistent as the Revolution it self. Almost all the Catholick Powers of Europe would help 'em

* See Life of King William, Vol. 2.

to break through such Laws which would be rather laugh-
at than regarded. Their Religion, nothing can keep out
that their Swords can cut through; and suppose such
Laws should be offer'd as the Terms of Possession, and
should be broken through, what will you do? Will you
resist, or will you wait till Prayer and Tears, till Death
or Conversion, that is, till the Conversion or Death of
the whole Succession, and all their Descendants? Or if
this will seem too long a Day of Darkness for the most
Passive Patience to wait for Deliverance, what will you
do? What can you do, but sigh and wish you had stood
by the old Revolution? Oh the Madness of those Men,
that for the Whim of a Notion a Man can't speak Sense
in defence of, would bring upon themselves and their
dear Country the most absolute Ruin that none could ever
see the End of. Or,

3. Will you be content to take their Coronation-Oath
and fair Promises? If you have had any of these, you
have kept 'em to your selves; but doubtless, if you'd in-
sist, you might have enough of popish Oaths and Promi-
ses, like Glasses, made to be broken; they cannot keep
them if they would, 'tis as much as a Prince's Crown or
Life's worth, to shew favour to Hereticks. Such an Oath
is a Conspiracy against Rome, and Subjects would be
bound to molest such Princes. Let us then, to try the
Validity of such Renunciations, Vows, Oaths, Promises,
briefly consider, *First*, What are the Principles of Popery
about this Matter? And, *Secondly*, How popish Princes
have all along acted.

1. As for their Principles, 'tis known they count such
Oaths nothing. * *Dr. Stillingfleet* saith that Cardinal Ho-
sius † admonisheth Henry King of Poland, That he ought not
to keep his Faith with Hereticks, for that *Furamentum nec de-
bet esse vinculum iniquitatis*. And thus a Saying of Pope
Martyn ‡ the Vth to the Duke of Lithuania, *Scito te mor-
taliter peccare si servabis fidem datam Hereticis*; for a Prince
to keep Faith with Hereticks is a mortal Sin. And Pope
Gregory * the VIIth forbids People to keep Faith with

* Still. Rat. Account, p. 353.

† Hof. Cardinal Epist. p. 193, 202, 220.

‡ Weekly Packet, Vol. 4. p. 73.

* Du Moul. Philan. p. 108.

excommunicate Persons, and such all Protestants are made every Year. *Simoucha*, one of their Bishops saith, *Faith given by Magistrates is not to be kept with Hereticks.* And *Humanus* tells us, that it was openly maintain'd in France, That a Prince is not bound to keep his Faith with Sectaries; and gives the Example of the Council of *Constance* for Evidence. The Stories of *John Hus* and *Jerome* of *Prague* are notorious. Dr. *Stillingsfleet* * gives a learned and large Account of their Case; *John Hus* had as ample a safe Conduct as could be desir'd, and yet the Council burnt him, the Emperor consenting, because they told him their Authority was above his: But the Doctor says, *Jerome* of *Prague* had the safe Conduct of the Council it self, and yet he was burnt. And the Doctor tells us, that Father *Fulgentio* had a safe Conduct from the Pope himself, but this could not save him; the Pope gave it him only to come thither, not to go back again.

'Tis remarkable that Archbishop *Laud*, whom Bishop *Stillingsfleet* vindicates, should so earnestly and ingeniously inveigh against trusting to *Romish* Faith and Promises; and yet his Followers are many of 'em zealous to have us venture our all upon *Romish* Faith. I confess there is this Difference in the two Cases, the Bishop would not have you go to *Rome*, and trust their Promises to do you no Hurt if you go thither; but his Followers would have us trust *Rome's* Promises, that they will do us no Hurt, if we will let 'em come hither.

2. And as their Principles are, such have always been their Practices. 'Twas a frank and open Declaration of *Henry III.* of France, That as he had promis'd by Oath at his Coronation, to suffer no Religion but the Catholick, he warn'd his Subjects not to believe any Thing he should say or do to the contrary; and that if he was reduc'd to make Peace, he would not keep it, but till such Time as he could get Occasion to break it †. So that Protestants could not rely upon Oaths or Treaties. We are told, that the Queen-Regent of Scotland declar'd, That Faith was not to be kept with Hereticks, and she would take it on her Conscience, notwithstanding all her Promises to kill all her Protestant Subjects. And 'tis known how our Queen *Mary* made

* Rational Account, p. 343.

† Hist. of Edict of Nantz, Vol. 1. Book 1. p. 46.

the most solemn Promises to content her self with the private Exercise of her Religion, and protect and support her Protestant Subjects in the Enjoyment of their Rights, when, alas, she soon broke through all; and none suffer'd sooner than the *Norfolk* and *Suffolk* Men, who brought her to the Crown; and when in her Days, to facilitate the Settlement of Popery, a Bull was obtain'd of the Pope to indulge the Gentry in the Enjoyment of their Abbey Lands, to deceive 'em for a while; yet at that very Time another Bull was made to render the former void, and reserv'd in Petto till a proper Opportunity should have offer'd *. 'Tis known that the late *French* King ow'd his Crown to the Protestants whom he rooted out; this was acknowledg'd by the Court at his Accession. The † Edict of *Nants* was declar'd irrevocable and perpetual, and often strengthen'd and confirmed: And 'tis known, that when the *French* King was told he ow'd his Crown to the Protestants, he most ungratefully answer'd, *If they have Power enough to help me to the Throne, they have Power enough to disturb me in it.* And 'twas but a little before the late King's Death, while the Treaty of *Utrecht* was in agitation, the Envoy of *France* declar'd to the Cantons of *Switzerland*, *My Lords, All true Politicians know, that no Treaties bind Princes any longer than the Interest continues that engag'd them* ‡. And we need go no farther back than King *James II.* his Surname was *James the Just*; he was that Brother of the two that never broke his Word; he was cry'd up in our Pulpits to the Stars, as a Man that never broke Promise, those that push'd for his Succession, profess'd Zeal for the Protestant Religion, and rely'd on the King's Faith; but so far did the Principles of Popery prevail against his natural Disposition, that he broke through all his Oaths and Engagements, to what degree in *England*, all know, and to a much greater degree in *Ireland*, where he had Tools enough for his Purpose, as Archbishop *King's* History assures us.

Now when these are the Principles of Popes, and these the Practices of Catholick Princes towards their Protestant Subjects, it is certain no Renunciations, no Prote-

* Burnet's Preface to 3 Vol. Reform.

† Edict of *Nants*, Vol. 2. p. 9.

‡ See Monthly Mercury.

stations, no Oaths will hold them; but they will bring their Religion with them, they will think it for their Security to put all into popish Hands, and to establish a firm Alliance with popish Princes, for the Security of their Game. Thus Bigotry and secular Interest, the two strongest Things in the World, will be both engag'd for our certain Ruin. And this therefore from any Branch of a popish Line may infallibly be expected.

Now if these Things are sure, as we see they are, what will you *Disaffected* do with your Principle of Indefeasible Right? Must this take Place without any Exception or Limitation, tho' it comes like *pale-Face Death with Hell at his Heels*; tho' you see it to be a *Pandora's Box*, at the first opening, it must fill the Land with Destruction and Ruin, both to the Soul and Body? Let us therefore consider,

3. In the third Place, That no Pretence of Hereditary Right, allowing it in any tolerable Sense, can vindicate us to push our selves upon such certain and compleat Ruin in Defence of it. I am not now to confute it; that has been abundantly done by many Hands *. However, we may suppose what we do not grant, and argue upon the Supposition, that so we may confute both the *Major* and *Minor* of the Argument, which has been the Nation's irretrievable Ruin in the Conclusion. That which I think may be affirm'd, and do affirm is this, That no Protestant (for 'tis Protestants only I speak to) can give a rational Account of any Right to a Crown coming by Heirship, but must suppose an Exception in some extraordinary Case or other; and there is no Exception can be more extraordinary than what I have proved, that we are sure to be ruin'd by it.

Now, *First*, there can be no Right pleaded against a Right that is Prior and Paramount; if we render unto *Cæsar* the Things that are *Cæsar's*, we must render unto GOD the Things that are GOD's: And when these two stand in competition, shan't we say, *Detur Digniori*. When GOD has said, *Disciple all Nations*, and a Nation is disciplined, the true Religion is given them as a national Trust, twisted into their Constitution by their Laws; Is not this then to be car'd for by this Nation above all other

Concerns? 'Tis said, *Seek ye first the Kingdom of GOD, and the Righteousness thereof*, Matt. 6. 33. This is a Rule not for private Persons, but Nations, when they become evangeliz'd. You will say Religion was never design'd to destroy Mens Rights, nor does it; but Men deprive themselves when they turn to a false Religion, that is, Idolatry; they make themselves incapable, and we should be false to GOD, and shew the greatest Unthankfulness to GOD for so great a Blessing, if we should venture it in the Hands of those we are sure would destroy it. You will say, the primitive Christians, tho' very numerous, were patient under Persecutors: But was their Religion a national Trust? Were the Body of 'em Christians, and had they a Part in the Legislature? Did their Kings find 'em in this Posture when they came to govern, and accept the Government upon solemn Oaths to preserve the true Religion? If it was not so with them, the Cases are no way parallel; and what if any Man abuse this Principle to defend a false Religion, or to make any Thing to be Religion which GOD has not made so? It does not argue that such a Method ought not to be taken to preserve a true Religion, because Men abuse it to defend a false one. 'Tis a true Principle, *When sound and pure Christianity is, by the Grace of GOD, made a national Trust, it must have a national Defence before and above all Things.* The easy and common Abuse of this good Principle, does by no means destroy the sober use of it. I say farther,

2dly. There can be no Right pleaded for a Nation's Ruin; if Heirship gives a Right, it must be a Right to govern us, it can't give a Right to ruin us: This we are sure a popish Succession will do. They that can't govern us, can have no Right to govern us. Now Papists can't govern us, that is, they can't govern us by our Laws, which are against their Religion; they destroy our Laws, and that is to destroy us; for our Constitution knows no other Measure or Rule of Government but the Laws, which Papists will be bound to destroy, together with our Liberties, our Properties, our Lives, and can they have a Right to this? Consequently they can have no Right to what they call Governing, for that we shall find to be Ruin. All own that Madness is an Incapacity; Pop is a rational Madness, and will do more Mischief than a Hundred Lunaticks; and therefore is more to be guard-
ed

ed against, and 'twould be the most irrational Madneſs, to conſent in one Moment to make our ſelves Beggars and Slaves to one that is bound to think he ſhall merit Heaven by cutting all our Throats.

Farther, 3^{dly}, You ſay Heirſhip gives a Right : Does this Right come by the Law of GOD, by the Cuſtom of Nations, by our particular Conſtitution, or by the Right of Filiation as an Eſtate deſcends to the next of Kin ?

1. Is this Right by a Divine Law ? I am loath to ſuppoſe the moſt ridiculous Thing in the World as a Right from *Noah*, and the like ; but if it muſt be ſo, for Argument ſake, you muſt acknowledge, on the other Hand, that the true ſaving Religion is as much at leaſt a Divine Thing as the Right of Princes ; and which do you think is moſt evidently Divine, and moſt fundamentally neceſſary to Salvation, to believe the Goſpel of Jeſus Chriſt, or to believe that *Noah's* Eldeſt, wherever he lives, has a Right to govern all about him ? Here is then our *confeſſedly* Divine Ordinance againſt your ſuppos'd Divine Ordinance. Theſe two can't conſiſt together, *Popery will deſtroy the Truth* ; ſo that, if out of two Divine Ordinances we can keep but one, we know which is beſt, which is cleareſt ; we muſt prefer Chriſt, with his holy Goſpel, before *Cain* with his bloody Club, tho' he was *Adam's* eldeſt Son. And when GOD eſtabliſh'd the Line of *David*, he made Idolatry a Forfeiture of the Crown.

2. Or will you put this Right of their Heirſhip upon the Cuſtom of Nations ? If we own Abſolute and Hereditary Monarchy is moſt common, 'tis far from being Universal, and ſo from being a Law. And the *Iſraelites* were blam'd for deſiring a King, like the Nations about them *. A Prince, when he is got into Poſſeſſion, will generally ſecure it for his Poſterity, if he can, and has commonly Advantages to ſucceed in it ; but this is no more an Argument that 'tis the Duty of all to be ſo govern'd, then that all ought to be Idolaters in Religion becauſe the moſt are ſo. And we often ſee the ſame Nations as ravelly ſubmit to Deviations from the Line, to Revolutions and new Settlements, when they find they can't reſiſt without hazarding their own Deſtruction ; a plain

* *Sam.* 8. 15, 20. See *Lev.* 20. 25.

Argument that the Preserving of the Community is with them of more Weight than the Succession of a particular Family.

Or farther, 3. Will you say Heirship gives a Right by our Laws and Constitutions, then, by Confession, 'tis not Heirship gives the Title, but the Laws; and if the Laws give the Inheritance for the Good of the Community, can't Laws controul the Inheritance they give, when the Good of the Community calls for it. And thus in Fact the Case stands, as has been abundantly prov'd*, that there have been more Interruptions than regular Successions; and that the Maxims of our Government have all along favour'd such Alterations, when the great Good of the Community has requir'd it. But suppose otherwise, that by our fundamental Constitution the next Heir ought to take Place, these Men must own that the Protestant Religion is also become our Constitution, as well as Liberty and Property to the Subject. Here then is confessedly *Constitution* against *Constitution*; must a popish Inheritance have leave to destroy a Protestant Constitution, or a Protestant Constitution lay by a popish Inheritance? But forasmuch as it can belong to no Constitution to destroy it self, therefore it cannot belong to our Constitution to admit a popish Succession; for then it must belong to a Protestant Constitution to destroy it self. But the Truth is, if Heirship did, or does give a Right by the Constitution, Popery in that Heir becomes his Incapacity, and 'tis a voluntary Incapacity. If it be an Injury, 'tis an Injury he does himself, as *Solomon* forfeited for *Rehoboam*. The Right Reverend the Bishop of *Exeter* supposes, that no Branch of a Constitution is so fundamental, but may be alter'd upon Matters as great as were for its first Establishment. 'Tis dangerous to talk of altering Constitutions, but 'tis certain our Constitution was alter'd from Pagan to Christian, and from Popish to Protestant; and the same Right we had to change Pagan for Christian, and Popish for Protestant now, the same Right there must be upon my Lord's Principle, to make the Succession run parallel with the Constitution, that it might be capable

* *Dr. Higden's View and Def. of the present Constitution vindicated, in answer to Dr. Bedford.*

to protect it, and not sure to destroy it, as a Popish Succession must. But if in Fact the Inheritance has been always controulable by our Laws, there is then no need to argue upon my Lord's Principle, unless with those that are not to be convinced. However, I must needs say, I am too much in his Lordship's Opinion, that if I thought our Succession had been uninterrupted even from *Adam*, yet we could not by that be bound to keep on, when an endless Popish Succession is in View: For tho' this Custom has a sort of Sacredness in it, *yet the blessed Gospel has more; and tho' such Innovations are apt to have bad Consequences attending them, yet the Everlasting Settlement of Popery would have worse.*

Or, *ashly*, Will you say the Crown descends by Right of Filiation, as an Estate to the next Heir. Our Reverend Judges often tell us, that the Crown of *England* is a Trust in the Legislature, for the Preservation of Community: But to suppose the Crown were the Property of a Family, as an Estate is, 'tis not Filiation gives that Right but our Laws; and in other Countries the Laws are much otherwise, neither do we look upon every Heir wrong'd of his Natural Right that is set aside. We see 'tis done every Day; and if the next Father is like to be a Prodigal and ruin the Family, no Man thinks it hard to pass him by. This is the Case of a Popish Succession, the most valuable Blessings kind Heaven has bestow'd upon us, it will ruin and destroy, and bring our Souls to *Husk*, or our Bodies to *Ashes*.

It has been pleaded, if Heirship gives a Right, Difference in Religion makes no Alteration, and we must do our Duty, and leave the Event to GOD; that is, we must suppose it may be our Duty to do that which we know will destroy us, and then trust GOD will work a Miracle to save us against our own Endeavours. Horrible Prophaneness! to leap into Fire wilfully, to tempt GOD to pull us out; but the Truth is this, if Men would see it, that which is a Duty, must always give Place to a greater Duty. Suppose Heirship did give a Right, and it were our Duty in ordinary Cases to contend for it; yet when this Right can't take Place but with our Destruction in Soul and Body, 'tis a greater Duty to preserve these, *for no Man ever yet hated his own Flesh*; and whereas the *Gallows-Papers* have told us, they never apprehend

prehend Religion did make any Difference, if Inheritance gives a Right. 'Tis false : If they believe in the Catholick Faith they died in, they must believe the Bull of Pope Clement VIII. This Bull commands the Catholicks of England to take Care that however the Right of Succession should entitle any Man to the Crown of England, yet if he were not Catholick, they should have none of him, but with all their Power they should hinder his coming in. And Bellarmine, in his Apology against the King of England, does exceedingly magnify this Bull *. Thus a Doctrine is preach'd to us to wheadle us into Destruction, which they would not touch themselves with one of their Fingers, if they believe and obey the Infallible Vicar. †

I do not in all this talk about the late Pretender, I would not argue upon the Supposition of an Heirship where I think there has been no Evidence of a Sonship, that excludes the violent Presumption of a Roman Forgery ; and there is one thing I lately observed that confirms me in the Suspicion, in the Debates about the Vacancy of the Throne, the Lords pleaded *where the Crown is Hereditary, the Throne cannot be vacant, but must be fill'd with the next Heir* ; the Commons reply'd (as I think) more than once, *If the Throne be not vacant, who fills it ?* I do not find the Lords offer'd to name the Pretender, tho' urged to it. But the Abjuration-Oath supposes more Pretenders than one, and 'tis against them I have argued ; for the Popish Succession hath an *Hydra's Head*, as well as a *Caligula's Breast*.

The Corollaries from this Discourse, are these :

1. That our Deliverance from the *Powder-Plot*, is never to be forgotten ; † that Plot must have issued in our complete Ruin, if it had taken Effect ; 'tis a fine thing to have heard the *Speech-makers* for the lately-executed Rebels, tell the Nation the next in Lineal Succession ought to take Place, whatever his Religion be, when *this Day testifies* they'll destroy a Prince whose Right of Succession was never disputed, and his whole Succession with him, and that for no other Reason, but because he was not of their Religion.

* See Bishop Jer. Taylor's 5th November Sermon, p. 168.

† N. B. Part of this Discourse was delivered in a Sermon last 5th of Nov. 1715.

2. It follows from this Discourse, that the Revolution which has made this Day doubly Memorable, was both our *great Mercy* and our *great Duty*. 'Twas our absolute Duty to save our selves and our Religion from compleat Ruin just before us, when we were in hourly Dread of being massacred; what else was an Army of *Irish* Papists brought hither for, but to secure our Ruin? And 'twas also our great Mercy that GOD should bow the Hearts of this Nation as one Man to our Deliverance, and take away the Hearts of such Multitudes, as both before and since appear'd to have an Heart for a Popish Succession; it looks as if these Men were conscious to themselves, that tho' the Doctrine of a Popish Succession was good to wrangle with, yet the Experiment of it was too dangerous to be suffered to go on.

3. It follows from this Discourse, that the Settlement of the Protestant Succession in the King and his Royal Progeny, is the greatest Mercy that ever the Nation enjoy'd since it was founded, because it has delivered us from the longest Entail of Misery that ever we were in danger of, and gives us the largest Entail of Happiness in such a numerous Protestant Race, as we never before enjoy'd, for we never had such a long Popish Succession to guard against, nor ever so long a Succession of Protestants to rejoyce in.

4. At the same Time it gives us a deplorable Idea of the State of this Nation, that so many have appear'd under so great a degree of Infatuation, as to be insensible of the Miseries we are sav'd from, and of the Mercies we have to rejoyce in, to have been so unthankful for King *William*; and I wont say, how, during the late Rebellion, and before, and since, and still, when the Success of that Rebellion must have made us the most miserable People under Heaven, and yet a Protestant Nation! O astonishing! How many are there, in every Corner of the Land, that are Protestants, and profess to hate Popery, and yet are such Sons of *Belial* as to be sick to be ruin'd, if GOD had not more Mercy upon them than they have upon themselves, and are angry with others, *I don't know why, unless* that we are glad to be sav'd from Destruction; that GOD hath sent a Prince among us to save our Lives, and to preserve to us a Posterity. But, as many follow'd *Absalom* in the Simplicity of their Hearts, so 'tis to be hoped,

hoped, that very many, now they see how eminently GOD arms the King's Government, strengthens his Hands everywhere, scatters his Enemies into Corners, cover'd with Shame and Misery; when they consider the Steadiness of the King's Councils for the Nation's good; the Advantageousness of his Treaties, and feel a prosperous Trade to enrich us, employ our Poor, and encrease our Manufactures, will open their Eyes to their own Happiness, and prefer the Sunshine of a Protestant Government above Popish Darkness and Idolatry. The God of Heaven grant it may be so, and teach us all, what to do to make one another wiser and better Men, and to be more of one Heart, to *Fear God and Honour the King*, and to be truly thankful for our Blessings; and in all our Converse to behave our selves like a Christian and Protestant Nation, not in Word and Tongue only, but in Deed and in Truth; that GOD may rejoyce over us and do us Good, and may make true Piety and Union the Glory in the midst of us, and his remarkable Protection a Wall of Fire round about us.

5. With what Satisfaction can those reflect upon it, who have, in all Times, been steady to those Principles, which, howsoever they have been run down, both in the Pulpit, and out of it, now appear to be the only Principles that saved us from Ruin.

When there was a Prospect of a popish Succession, in the Days of King Charles II. an Oath was impos'd, *That it was unlawful, upon any Pretence whatsoever, to take up Arms against the King, or any commission'd by him.* These Words, *Upon any Pretence whatsoever, or commission'd by him*, were so large, and liable to Exceptions, that many godly Ministers, and others throughout the Land, could not take the Oath unless they might have some Explication. Many were sent to Prison for refusing it; five Ministers were imprison'd in the City of Exeter at once, for not taking this Oath: Mr. George Trosse, that eminent Saint, was one of them. He gives Relation of it in that Account of his Life, which may well be call'd (after the Example of St. Austin) *his Confessions*. Now it was not above three or four Years after this, before a Case appear'd to justify their Sufferings; and the Body of the Nation generally thought it both lawful and necessary to take up Arms to secure our selves from Ruin. Thus the Cause

Cause they suffer'd for was soon own'd and honour'd. This Lawfulness of Self-Defence against popish Destruction, is one Principle upon which the Government has now stood Twenty eight Years, and upon which, we hope, is built the most lasting Happiness the Nation ever enjoy'd: And this Firmness to Truth and Conscience is a greater Honour and Comfort to such Sufferers and their Friends, than if by trifling with Oaths they had comply'd with the Times, and enjoy'd the chief Preferments in the Kingdom. And 'tis a great Encouragement to us, in all Times, to stand by Truth; and if that suffers, to suffer with it, whether, when it conquers, we be call'd to share in its Triumphs or no.

6. There is great Regard due to such, whom GOD hath made the Instruments of delivering us from so great a Death and Ruin, particularly to the Memory of King William, to whom the Nation said, as the *Israelites* did to *Gideon*, *Rule thou over us; for thou hast delivered us out of the Hand of Midian*, *Judg. 8. 22.* But they soon forgot all the Goodness which he had secured unto Israel, *ver. 35.* The Memory of the late Queen ought to be dear to us, as GOD's Instrument, with her victorious General, to *break in pieces the Oppressor*, and to save us from a popish Invasion: And how dear should and will so great a Monarch as ours be to all good Men, that know how to distinguish between Good and Evil? And how dear will the Succession be, and every Branch of his Royal Family, to all that think upon the World after him, with any solicitude for its Good!

7. Also with respect to Popery, how unworthy is it of the Name of a Religion, which so evidently tends to the Ruin of Mankind, when that which is Religion indeed is design'd, and tends to make Men in all Respects happy. Among the Protestants in the World, 'tis common for Mens Principles to be better than their Practices; but in Popery, their Practices indeed are very bad, but their Principles are really worse; and when 'tis essential to Religion to tend to teach Men better than their Natures lead 'em, Popery does rather encrease and strengthen the Wickedness of Nature, especially towards Protestants, and makes Men, as we have seen, more fierce and cruel, unjust and perfidious, than their natural Dispositions lead them to be.

There-

Therefore, *Lastly*, Let us watch against all Approaches to such a corrupt and dangerous Design as Popery, and contend against such Doctrines as come out of the *Roman Forge*, and bear the Mark of the Beast upon them, and contend earnestly for the Protestant Faith; much more should we reject the vain Notion of a Coalescence, as a Design not only impracticable, but also as not favouring of that Abhorrence which the Scriptures seem to require, when we are ask'd *, What Communion hath the Temple of GOD with Idols? And are commanded to come out of *Babylon*, Rev. 18. 4. And the Kings of the Earth are commanded to hate the Whore, and burn her Face with Fire, Rev. 17. 16. And that Caution, *Come not nigh the Door of her House, it's for the Murther of Harlots, and Abominations of the Earth*, Rev. 2. 8. Let not *Lot's* Wife look back upon spiritual *Sodom* after so many Deliverances. There is no Reformation to be expected in her, nor Abatement from her; let us rather sigh and cry for the Time, when GOD shall strip her naked to her Shame, and make the Kings of the Earth ashamed of her Mark, and of her Yolk; when the Lord Jesus Christ shall restore to his House true spiritual Devotion, and scourge out these Thieves that make it an House of Merchandise for the Souls of Men. And glad should we be, if the plentiful Effusion of GOD's Spirit upon his Churches, to revive the true Love and serious Practice of Truth and Godliness, would give us good Ground to hope that the Time is near.

* 2 Cor. 6. 16,

F I N I S.

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